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**SHIFTING GEARS PROJECT
LAWRENCE**

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**E = EDWIN
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E: It was, it started in the dye. Dye the wool black. And other parts, the pieces were dyed in the white. They were all together. They were all perched. And then when they were completed, and ready, merchantable, they'd put them on a counter and drape, like you saw, they'd drape the cloth. And there are probably hundreds of pieces would go. We would call then the telephone operator, we'd call us up the dyer and the finisher, and we would go there. And the agent, the boss of the whole factory, he'd go and pass the shades. And now they were all tabulated. And they had to weigh the cloth. We'd have to make cloth a certain ounce. We sold on the basis of twelve ounces a yard, or sixteen ounces a yard. and they had to try to fold them, fold them was sort of folding them together, making them more solid instead of perforated like a burlap bag. (Y: Umhm) So they'd, they'd, you know, if they were, they might sometime, well they'd be a lot of difficulty there, but, but they, we had to, I don't know how to say it. We had to, we sold them on a basis of fourteen ounces for yard. Now if you were selling hundreds of pieces, and you were only giving them thirteen ounces, the customer wouldn't like it. They can weigh them too. They can weigh a yard. I look, I paid for fourteen, I only got thirteen. (Y: Umhm) Or if you were producing fifteen ounce goods, instead of fourteen, the company was losing an ounce on every seven percent of every piece of cloth. (Y: Yeh) So according to the temperature, according to the time of the year or what, you had to regulate and keep checking. You had to have the right weight. You didn't, you might run it in a half an hour longer, in a folding mill.

Y: So you, as a boss you sold the end product, but what about the, the workers working for you? Did they go and see also? How?

E: No, no, not really. They could do it. They could look in that room, but they weren't involved in the end product. That was for the superiors of that department. We'd go and we'd examine our product and see if it was on shade, if it was the right weight, if it was the right finish. You know you might, you might have a piled fabric, like well, corduroy is sort of piled. You know?

Y: Umhm, yeah. And uh, yesterday you said the first World War I actually affected the

American Woolen Company, because you did not know much about how to make dyes, and how to mix them, and so forth. So it was a big, big affect. So you had to learn to find out, and so forth. So what was the World War II? Any affect? How did it affect the whole company and the workers, and the superiors and so forth? I mean what was, did you work overtime, or did the workers make more money? And uh, how did Hitler affect the American Woolen Company in Lawrence?

E: How did who?

Y: Hitler [chuckles]. I mean how, you know, Hitler was the main figure in the second World War II.

E: Well he didn't really affect, well we were, everybody made something connected with the war. Everybody was busy. Everybody wanted to get in on the, on the remunerative rewards from, everybody is busy and you had to pay more money. You see, the people could ask for money and they'd get it. Because you couldn't have a strike and stop the boys from getting the proper equipment.

Y: Yeah.

E: So you had to (--) Now the menders, they might be a little change, and they'd want more money for that change. They were going to get all the money they could get.

Y: What do you mean, change?

E: Well there might be a different weight needed, (Y: yeah) or a different quality. And certain fabrics might have difficulty in weaving. There might be a lot of defects in them. They'd be more defects than there should be. Well they'd get more money for it. And so the union, well it worked through the union, and they demand most anything. The company, the world, the government had it, the money, and everybody was getting in on something. Some were making well in tents. They made pup tents. And some people rent a garage, would make the poles to make the pup tents. And they'd be other little gadgets. Everybody would get into it some way and they'd make money, because there was great profit in, in making all of these different things. I know my, my neighbor here, he sold automobiles. But he made tent poles for tents, because it was simple, you know, tent pole. And he'd learn how to do it, and they'd do it. So he made, he made money there. There was a lot of surplus as you know. They had war surplus, World War I, World War II surpluses from the war. And they sold them very very reasonably. You know, they'd get rid of them, they had so much. They kept making, and making, and the war stopped. They had all these thousands of things.

Y: Khakis, and blankets. Things like that?

E: Everything. Everything. (Y: Uh huh) Yeah, well people got into all over. Every way they could get. It was good. We needed all this stuff. We finally made too much, but there was no way of stopping it, until the war was over. (Y: Yeah) It's pretty hard to control all of these soldiers. What do we have? A couple of million in there? We must have had a couple of

million soldiers in the war.

Y: So mostly World War II, mostly (--)

E: I know mostly about World War II. See, I was only a kid in World War I. (Y: Yeah) I lived through it, but I wasn't in a capacity of dying. You know, I, World War II was '18, 1918?

Y: Umhm. 1914 - 18.

E: Gee, that's a short time. Isn't it?

Y: So in the second World War, men went, and women, mostly women was in the, working in the mills?

E: Well there were enough men left, you know. They weren't, they weren't all qualified to go. Some were too old. I was too young.

Y: For the first one?

E: And too old for the second. I just missed it. My name is Edwin, and it means "victorious in war."

Y: There you are!

E: I just missed it by a year. I seen editorials about that, people. Why wasn't I born then instead, they were born to be in every war. They were in Vietnam, and then one and two, and all of these wars. They're all in it, but I missed it. (Y: yeah)h) I was important enough to get out I think, because of my importance as dyer. You know, I might have been excluded, but actually, actually it was my age.

Y: Yesterday we talked about synthetics, and nylons, and uh, I think they started in the beginning of 1930's. So uh, do you remember, was there any change, any difficulties? Or was it easier to dye them, or did you dye them at all?

E: We didn't dye them much. We were a worsted, woolen. Worsted woolen in Lawrence. You see? There were other kinds of factories. there were people like, well [few words unclear] and cotton. That was done in other mills, cotton mill you might say, would dye the cotton. Not necessarily strictly adhere to that, but that's substantially what they did. And of course (--)

Y: So you basically worked with woolen here?

E: Wool. Both in the wool slivers, and also in the cloth.

Y: I wonder who, which mills owe American Woolen Company?

E: The American Woolen didn't do much of that other than wool.

Y: Uh, my understanding was they started experimenting with, with um (--)

E: No doubt they did, but substantially they were wool. They had about seventy mills. When wool, Wood was head of it, was trying to get a monopoly in the country. And the big uh, clothing dealers objected. So they, they boycotted them to some extent. He realized he couldn't do it. So he had to give up this complete monopoly. American Woolen, why we had about seventy mills spread out of Maine and everywhere. Mostly around New England I'd say.

Y: They also started 1930s, started putting show windows to show the products of the American Woolen companies. (E: Where?) In big cities like New York, and um, (--)

E: Sure, sure. Tailors, look at the Tailors, a lot of people had [unclear] tailors, [few words unclear]. Well Richmond Brothers. Richmond Brothers would make a good a suit as anybody for \$22.00. you take the same cloth, the very same thing, and Scott's in Boston would get, instead of \$22.00 they'd get \$75.00 a suit. And then they'd argue and say well, better tailoring. But Richmond Brothers, something like that, they were so, they had so much money, they could afford to hire the best tailor, the best designer, the best tailor in the country. So it wasn't the difference between \$22.00 and \$75.00 on a suit. I think that's true in cars today. I think some people expect to pay \$10,000 when they might get a car just as good as seven. I don't now. It's pretty hard to put three thousand dollars more into a car.

Y: Yeah. So when you uh, had to leave, the Ayer Mill was the last job you hold?

E: Yeah. I was about the last man to leave. (Y: Yeah) And I had all the formulas, you see?

Y: Were you sad, or mad, or uh, (--)

E: No, I, I never got into it that much. No, no, I knew Mr. Bolton. He owned the Bolder Company. They had about a thousand people in the plastic. So I simply transferred from there to here. And knowing him I had a very good start. I practically started like I left off over the American Woolen.

Y: You mean in terms of money?

E: Money, yeah.

Y: Most people went down because they did not have the skill to start with uh (--)

E: I guess so. I guess most people did. They were glad to get anything. You see, you had, things like this happened. Any time these people wanted a raise, maybe a thousands menders in Lawrence, and they got it. And I say, I think they were able to make a \$150.00 a week, a mender, sometime. And they, my mind just slips. oh, but then the union got in and demanded more and more and more. Now this isn't all true. There's two sides to capitalism and labor. But the union would ask more and more and more. And they got, finally these wages were prohibitive for an ordinary woman, a housewife get a \$150.00 a week for mending. And of

course it threw them out of business in a way. The south said, all right, we got no unions in the south, we'll, we'll transfer. It cost them quite a bit to do it, but the labor, they can, I don't know the difference, but it was substantially lower wages. And we predicted that, and it was true. Eventually they'd have unions, and they'd have the same wheels as (--) But they at least could get this economical advantage during this transition. And uh, (--)

Y: Did you miss when you were working for Mr. Bolta? Did you miss the mill, the work, the friends? That atmosphere?

E: No necessarily. We were all in Lawrence. You see, I went to scout meetings, and church, and my life was in my church, you see? I taught Sunday school for sixty-five years. And the Boy Scouts was sixty-five years almost. And so my friends were all centered there. The leaders of Scouting would get together, we'd go camping together. We went to church together. So I didn't miss, I didn't miss anything like that. Your friends, your social friends were in the evening anyway. They weren't really during the day. You didn't socialize much during the day, as you did, what you did at night. (Y: Umhm) So I didn't, I didn't have time to mix. My job was always so demanding that I, I had to work all the time. I must have had, I must have been pretty healthy.

Y: Yeah. Was there any union in Bolta?

E: What?

Y: In your knew company, Bolta, yeah, did they have union like n Textile Mills? You said that there (--)

E: Yes they did. Yes they did. (Y: They did?) Yeah, they had them.

Y: Did they demand, did they make such high demands like uh (--)

E: Well pretty much, pretty much.

Y: But he did not move to south huh?

E: I could have gone as boss dyer, down south in my own company. I had other offers to be boss dyer down there, but my wife was twenty years older than I. She was in the Woman's Club, and the Garden Club, and she was in the church. She was a Sunday school teacher. I was a Scout Master of eighty boys. And we were, were were born here. We belonged here. So I chose not to go. And I was very fortunate. Knowing Mr. Bolten like I did, the owner of the factory, we knew each other socially, I got a job right away.

Y: How did you know him? From the Church?

E: Yea, he was German. And I belonged to a German Church. My church was a German Presbyterian Church for many many years. And then finally the kids couldn't understand the German in Sunday School, so we changed. And then we had bibles that were half German and

half English. It was a transition period like that. And now we don't have any German there at all. But uh, he was through Mr. Bolten, well the church, that I got the job over there. We were, we were very happy together. We were together like New Years time, and Christmas time, and we were very friendly. Being German, that was the common denominator I think. Of course they were very strict churchman. Very strict, too strict. Um, and he was a very forceful man. He got what he wanted. The city was down, and he could demand energy for five cents an hour, a kilowatt, or [unclear], and he'd get it, because he was demanding. And he'd walk out if they didn't give it to them, because he was demanding. And he wouldn't, he'd walk out if they didn't give it to them. You know, he was a very forceful many. Very forceful.

Y: Did he die?

E: Yeah, he's dead now for awhile. But he, everything he touched seemed to go into money. He was a the first into plastics you see? Even though the quality, the public couldn't wait till it was approved. You had to sell it as it is. They wouldn't wait. There was such a need for plastics. And then plastics doubled about every few years. They doubled. You know, there was such a demand for all kinds of utensils, and everything like that.

Y: And uh, we did not discuss the depression years. (E: The what?) Depression years. Depression 1929, 1931, 30's, we did not talk about those years.

E: Yeah. Well before my time they had depression. And the people, the church people, almost everybody was out of work. It was textile, and textiles didn't go when we were out of work. Not we, but the people were. So my father-in-law went into the grain business, and other people went into farming. And other people went into stationary stores. And other people went into something else.

Y: That was 190, 1904, 5, 6, or (--)

E: It could have been, it could have been around there. I don't know. But uh (--)

Y: What about the other, 1930's, late 1920's?

E: Well I, my father and brother went to Vinooski, Vermont to weave.

Y: Oh yeah, that's what you told me?

E: They left the city. They had to work somewhere to support their kids. There was no social security, there was no unemployment. There was no [unclear], you know, like that. So they went up to Vinooski.

Y: But wasn't that in 1912 when they went?

E: They went there too, that was also, (Y: that was also?) when the depression time they went up there too, different places. (Y: Oh I see. Uh huh) But we have it good. You know, we'd get out of work and we have, how many weeks? A good many weeks unemployment. If you get

sick you have social security. You have workman's compensation. You have, we really had it darn good.

Y: In those years?

E: No, I mean now.

Y: Now, yeah.

E: We have all of these things. We didn't miss them then, exactly. We didn't know what those things were. We weren't crying. We didn't know about social security, doctor's payments. We didn't know about those things. You just had to struggle along. My family had a mortgage. Not in a bank, but in a woman. She loaned us the money. First of the month she'd come over for her interest. And my mother had a petticoat. And she kept the money in there and tried to build it up to have enough to first of the month. Well sometimes she'd get sickness, or something like that. She wouldn't have it. I don't know what she did, but she finally went to work herself, you know, in different times. You got to admire them. They, they had their struggles.

Y: I thought there were mutual benefit societies, or Italians, Germans, (--)

E: Well there were some, but they weren't, they weren't as enumerative as they are today. You know, nothing like that. We had, our society at church, we had a sick benefit. And they might have got five, or ten dollars a week or something, you know. They might, but nothing, enough to tied you over.

Y: Yeah. You know, each time there was a war like World War I, or II, the demand for workers increased in the mills.

E: Oh yeah, we were short. You see, they were all going to war. Millions went to war.

Y: Yeah. And what about the Korean War?

E: I really don't know. I don't know the effect that that had. I don't think (--)

Y: I thought uh, let me give you a little clue. I thought the Japanese bumped those ships which brought raw wool from Australia.

E: Well it could have been. It could have been. I never thought of that. We were, in the dye house we were affected, because I told you, I think I told you, that the Germans probably made 95% of the dyestuffs in the world. (Y: In the) World War II. (Y: Two?) It might have been I. (Y: One you said. You said uh) I don't really know. I don't know. (Y: Anyway) I think it was II, because I was in the dye house and I was affected. So it had to be two. In World War I, I was only thirteen years old, or so. So it had to be two. In World War II, Germans probably made 95% of the dyestuffs in the world. Complicated formulas, high skilled chemists, and they had, they had the dyestuff industry where they wanted it. Now certain things we can have. There was certain colors. There were sulfur colors and other kinds of colors that we could make,

and do, but we had to do all kinds of improvising. We had to, we had to get, well I don't know if it was too difficult to get, or whatnot, but we had to, we had to do all kinds of things to keep up. And then, I don't know whether I still have it or not, but then a submarine got through with a lot of dyestuffs. Got through the blockade to America. A submarine. And they had a lot of these dyes that we needed. And they filled that submarine with dyestuffs. (Y: Where?) From Germany. (Y: Germany) And they made, we got through the blockade and delivered them here. We all got a taste of them. You know, we all got some of them. And I remember there was a dye house in the Spicket River right here in Lawrence, and they got some. And I got some of their containers, metal container, galvanized. And uh, but then, then of course we, we got chemists from Germany to help make us make dyes here. I think, I don't know really, but they, they made those things quite attractive to a good chemist that could make dyes and bring them over here. They must have paid them well. When they leave a country to come here to another country, they, I think they made it worthwhile, and attractively money.

Y: Right. Yeah.

E: What time is it? Half past (--)

Y: Um, anyway uh, uh, when you worked for the mills, and later for Bolta Company, when did you have leisure time after work? More when you were working for the mills, or for Bolta, so you could go with Scouts, or you could take your wife to the beach, or whatever, those kind of things. Did you have a paid vacation when you were out?

E: We had two weeks which was nothing compared to today. I think a lot of (--)

Y: Two weeks when?

E: Two weeks vacation in the summer, when we choose, wherever we choose.

Y: Textile?

E: Yeah. (Y: Uh huh) And Bolder was about the same. Today I think that people get a month, you know, and they (--) But uh (--)

Y: But superiors had two weeks? Ordinary workers had also two weeks?

E: No, I don't think (--) The workers weren't paid for their vacations. They didn't have paid vacations. Their superiors had paid vacations. We were on salary. The people were time workers. Some were hourly workers. And they didn't get, although later they began to have it better and better. You know, they began to come up to some of the benefits that the superiors had.

Y: And uh, someone told me that some of the leading people [E: sneezes. Excuse me. Yes?], some of the superiors belonged to Mason uh, Mason. Is it true? I mean your friends around, I mean there's nothing wrong with that, but uh (--)

E: No, it wasn't necessarily the superiors. Everybody, you know, it was not exclusive. But I suppose people that earned more money like that were in a better class, not a better class, but a higher, (Y: different, different class) A different class, and it was none, it wasn't discrimination. It was just a matter of circumstances. The ordinary worker wasn't in a class of going to these things. Not that he was discriminated against, but it wasn't his, wasn't his style. There might have been some. I was a Mason for many years, but then I quit. I, I didn't feel as though, I couldn't go, I was in scouting, I was in the church, and I felt I'm going to choose that instead of masonry. They were fine gentlemen in the Masons. I know a lot of them today. They were very good. It's good to have them. It keeps their minds on something decent, and meet with wholesome people. And that (--) I don't know whether you mentioned, were eluded to that or not, but it's possible. Naturally you get, maybe it wasn't because you were a Mason, but you knew a friends from Masons, you hired him. No doubt some of them were, some of them were very biased, you know, Masons, or Knights of Columbus, or whatever they might be. And they would be partial in hiring somebody, which isn't the worst thing in the world. They didn't pay for it. It wasn't bribery. But naturally you'd take your own friends, who you knew.

Y: Today there are you know Lion's Club, and this club and that club.

E: Oh yeah, not those were rather a higher bracket. Those were more business men. Well lawyers, and you know, professional, professional men I guess was the word. They were (--)

Y: I was wondering, the Mason played the same role like uh, you know, people on the higher level, administrators, or superiors, they got together there, or (--)

E: But they weren't the superior superior necessarily.

Side I ends

Side II begins.

E: They needed somebody to guide them, even in their religious belief they gave them. So I think they gave them pictures, and statues, and things, and the church had power over their (--)

Y: We are talking about the 1912 Strike. So Mr. Buthman has some stories.

E: So (--)

Y: You said the church had the power.

E: The church had the power. And [unclear]. And these people, they imported radicals, shall I say? I think it's safe to say so. Not necessarily, but one was Anna somebody. I don't know who it was. She was a communist. A well known, widely known communist. And so they, they got pretty ungodly I would say. And probably led by this communist couple, or whoever they were. And when a mob gets a subject, they, they can't control them half the time, a lot of the times. Mob is just, that's why I like, I'm a capitalist. I like to be a capitalist, preferred to the other, the

unions, because they, I think the capitalists, at least they're accountable to what they're doing. But a mob, and a mob could get out of control, they don't know what they're doing, and I see often with my Boy Scouts. Look, think for yourself. If a crowd does something wrong, don't follow them. Stand up and be yourself. Don't, don't just go without thinking. That was the case here. It got so bad that they were, they had ungodly slogans. And the Catholic Church I think, for one thing, lead the people out of that, back to a belief in God. And they were posing these ungodly slogans, and method that they had.

Y: I think that is, what you are telling is very important. I mean I remember reading somewhere about a particular, about this particular point. And something uh, (--)

E: We had a parade in protest. (Y: Yeah) Look at that. What a nice boy, uh.

Y: Yeah, it is hard to find such people around. And uh (--)

E: Did you want anything? ...And we have confidence in the future. A good thing that you are a good God, and a loving God in taking care of us. We thank thee for all of the beautiful things that you provided for us, both in heaven and earth. You've given us a hope, and a hope in all of these things. And we see it all from loving hands. We thank you very much. Amen.

Now, now you can eat. See I (--)

Y: That's good.

E: What did you say? [Unclear]?

Y: [Unclear], yeah.

E: I didn't hear. Say that again?

Y: You were talking about the 1912 Strike. We started with that. And you were um, (E: oh yes, all right) you were talking about (E: Father O'Reilly). Yeah, and also you said those strikers had um, those strikers used slogans, like "No God", "No" (--) What was it, "No Master, No God", or something.

E: Something like that. Ungodly slogans is what they were.

Y: Yeah, right.

E: And he, it came to be such a point that it needed dealing with. And we had a big parade, probably the biggest parade Lawrence ever had.

Y: Who organized that?

E: Father O'Reilly I think. (Y: Father O'Reilly?) I, I, I don't know. I think so.

Y: What, what, what have you heard?

E: Yeah, no double he was [Unclear].

Y: Can you tell me then a little bit, before someone comes to the door? Who took the picture you gave me. Although you told me that, the 1912 pictures you gave me? Um, (--)

E: Irving Sargeant.

Y: Irving?

E: Irving Sargeant was a very fine philanthropic lawyer in Lawrence. Very much respected in every way. And uh, he lived right across the street from us. We knew him very well of course. My wife was a contemporary of his. She was, he was older, and so was she you see. Uh, he'd been dead for quite a few years now. He was head of the, he was head of the United Fun for one time. He was head of the Red Cross. He was, they were very intelligent civic leader.

Y: And so in those days people had cameras I guess, uh? I mean he took pictures with uh, in 1910?

E: Oh yes. I don't know, I'm glad you mentioned that. I don't know exactly when, but uh, they certainly did, because let me see. I'm eighty-seven, and I remember some very plain, clear pictures that my family took of me. That's the way I judge the years. They must have had some pretty good cameras then. I don't know whether they had color. (Y: Probably not) Probably not. But the pictures were good. And we uh, we had Boy Scout pictures like these. These were taken in a camera studio. There were studios. They were a lot more prevalent than today. You don't have to go to a studio today to get good pictures. But in those days there mustn't have have equipment available, so they had to go to studios. I'm not sure. So those were the, see, the men in the front there, they've all died. They've all died, all passed away. I'm the only one left. Well I was younger, see? (Y: Yeah) Yeah, every one of them is gone.

They were a good group. There was no quarreling going on. Everybody was for everybody else. It was a very satisfactory, and they were very good. The women were good to the Troop. And everybody did what they were supposed to I think. (Y: Yeah) Everybody helped one another.

Y: Some people say that in those days people were nicer, friendlier to each other. They were helpful, and they helped each other. Would you agree with that statement?

E: I, I would say that I don't think there's much difference. I think you often get what you give.

Y: That's a very good point.

E: I think if you wanted to be a friend, you have to be a friend. Now I find, our men's society, that's been on for almost 100 years. If it isn't, it probably is. (Y: Yeah) The men are great. You go there and you're happy to be there. You feel friendly to people. I like to go because I like their friendship. And we have a Wednesday morning group. We've had it for twenty-five years, of all the churches in Lawrence. Anybody is welcomed to come. Catholic, or Protestant,

or whoever they are. And I like to go there. And they're glad to see me, and I'm glad to see them. There's a real genuine, no jealousy, no rivalry. It's just a genuine good friendship. And I can't see how they could have had it any better in those days. (Y: And uh?)

Now my personal experience is, I found population friendly and good just as much then as they are now. (Y: Yeah)

Y: And those jobs in the mills, some complain that they were repetitive, monotonous, monotonous, boring. (E: Well) How was that in the dye house? Was it for, not for you. You are uh, the supervisor.

E: Well I don't, I don't know why it should be boring exactly in the dye house.

Y: Repetitive.

E: No, we didn't have that. It wasn't like an assembly line of four automobiles, or (Y: Yeah) no, not a good comparison I know. Because that must take some high level skill. But uh, we had boring jobs. Not in the dye house really.

Y: Where were they?

E: For instance you might have a hundred girls, women lined up taking knots from one side of the cloth to the other. And they did it year in and year out. That would be called boring I would think. That's why (--)

Y: What kind of, what would you call those? What kind of a job?

E: They were burlers and menders. (Y: Burlers?) Burlers and menders. (Y: Menders, uh huh) I've forgotten, well the menders of course would sew any imperfections. The burlers might have been the ones who took the knots, put them on the back. See, they had to put them all on one side, so when the mechanical shear sheared, they sheared all of those knots away. And uh, well spinning could be boring I suppose you could make it so. Year in and year out, they take a spool with heavier weight, and draw it down in the smaller threads. Well you're doing that all day long. (Y: Eight house?) All year, and not chance for any innovative moves, or a thing like that. I don't see anything. That could, that could be a boring, monotonous. I always said. I had a, there were bookies pervading the whole industry like there is today. And this fellow was a very likable guy. I liked him, you know, he was, he was a bookie in my department like. And he did pretty well. He sent his kids through college. And once in a while they would threatened to break, cut down on him, but I felt a little justified towards him. I didn't have any feeling against him. Of course there were places, people. If people get a gambling habit, just like they get drinking habits, or drug habits, and that. And they, they knew it. I talked to them trying to help the families. They'd spend almost all of their money on horses, or something. And they knew they shouldn't do it. And the poor family suffered. Now that was wrong I know, but I didn't wholesale condemn bookies, because you know what I'm getting at. You're talking about repetitive. (Y: Repetitiveness?) Repetition like. Now these women that sat there all day long taking knots from one side to the other, nice if they had, if they brought a ticket for a horse and they were interested, and if they could win, what'd they'd do with it. It kind of took off. It gave

them some, some. I think they were right to have, but the trouble is some of them over did it and they had no, like a habit, they couldn't break it. But (--)

Y: Why did they play these horses, I mean horse races?

E: Well, I never bothered, but it must, I don't know how they do it. Pick a ticket. Maybe they had tickets, or just gave the money and you, you were recorded. I don't know.

Y: I see. I don't know either. Yeah.

E: But regardless whether they had tickets, or just wrote it down. They probably just wrote it down. So I, I never was greatly against bookies, but I have had some encounters with some of my men, that they'd ask them to, the parents would, the family would come and tell me, ask me you if they couldn't stop their husbands from spending all of his money on, on bookies. I was involved a little bit that way, but no so very great.

Y: You call it bookies?

E: They call them bookies. That was the man that took the bets. Paid you off. You might buy a horse. You might, say the third race, first place of the third race, and third place, and fourth place. And I think then whoever that came in, they listed them. It might have been what do they call them? A twenty to one shot. You'd get twenty times the original own, something like that.

Y: Right. Yeah, something like that.

E: I don't know what they call it. Long shots I guess.

Y: Now did, workers in dye room, did they uh, did they play games during work, time? Or (--)
(E: No. No) No? Or did they drink alcohol, or beer?

E: No.

Y: Or something. I mean it is hard to test them, but uh (--)

E: No, I never had any problem that way. Never. It wasn't prevalent anyway. No, I'd say no. They (--)

Y: Yeah.

E: We didn't have a break-off lunch hours. Like a spinning room could stop the machine, no hard done. But you can't stop the dye kettle when it's dyeing. You see, so we didn't have any strict, firm, lay-off times. You had to eat your lunch at the kettle.

Y: And uh, the church, I guess it was important for everyone. For each nationality. I wonder um, did they gather according to the nationality, or did working in for example in spinning room,

or dye house, did people associate with each other because they worked in dye house together, or they, they did things together outside, because they were working in uh (--)

E: I don't know, but I don't think that was very prevalent. I don't think so. Now for instance I think the Italians would go to the Italian church, and the Germans would go to their church, and the Polish would go to their church. I think. Not necessarily strict rule, but that was the regular trend. (Y: Umhm) And in those days they had, what did they call it? The International (--)

Y: Oh, I see what you mean? Um, (--)

E: [Unclear], International. They took people that came to Lawrence, new, fresh, and they tried to help them find a place to live. (Y: Right) [clears nose] And now like the, like this (--)

Y: Y.M.C.A, or International Institute?

E: Institute, International Institute is what I was trying to say. That's, they did a, they done quite a big job, and a good job I think. (Y: Umhm) And then there was a gleam in Lawrence, still is. That was pretty strictly Spanish I think. And one of their big job was to teach the people English. See, if they teach them English they had a better chance of a job. (Y: Yeah) Made them a little higher skilled. It gave them a little higher skilled chance for a job.

Y: Yeah. So actually we talked about everything, but how did you meet your wife? How did you (--)

E: I went to Sunday School, and she was my Sunday School teacher.

Y: [Unclear]

E: And I married her. She was twenty years older. But we lived, we we celebrated out 50th Anniversary, which was wonderful. I married her when I was twenty-five. And uh, she was forty-five I guess. And uh, (--)

Y: So she died at the age of ninety-five?

E: She died at the age of ninety-four, yeah. We were, we lived a happy life. She was rather healthy, and so was I. (Y: Yeah) And I was very lucky to have her, and not be complaining all the time about me going off with the Boy Scouts. She was understanding. I have a feeling, this doesn't mean much I guess, but I have a feeling she was very agreeable, now this is just a fantasy, or dream, that she knew that I married her and she was twenty-years older, and I think she wanted to be darn sure that I didn't suffer from this ears. I my head, I can't, you wouldn't tell it to everybody, they wouldn't understand it. But I think, as I'm trying to speak plainly, I think she wanted to be sure I was never sorry that we married for the twenty years difference. Well I never was. We were as companionable as anybody, and we were very happy together. We didn't, and I was glad that (--) Her father was a very, he started the German Church. He was an educated man, and he, he had chances to be in big money, but he, his life was the church. He went to church every prayer meeting, every Sunday. Sunday Superintendent of the Sunday

School. And he had his satisfaction from kids you might say, in the Sunday school. And he was always faithful. It was his life. He wasn't a Mason, or and he wasn't in any of the lodges. He wasn't against them, but he just, he pursued the church and it never let him down. He was happy all the way through. Had so many good friends.

And so my wife was, I had, once in awhile I'd think, I thought, she's so agreeable, and so helpful that she never wanted to be (--) Now when I go on a camping trip, she'd never say, "for goodness sake, why don't you stay home once in awhile?" She didn't do that. I think, put it in my mind, maybe it never entered her mind, but it could, but she didn't want to be a stone around my neck, because she was twenty years older. I never noticed. I never felt any great loss from her being older. She didn't, she wasn't a cripple.

Y: Didn't you want her children?

E: What?

Y: Didn't you want to have children?

E: I didn't, I didn't think anything about it. I never, you know I have eight hundred boys in these, so I never missed any children. (Y: Yeah) We, we went camping, sometimes in Andover or something, and she'd, she'd drive over to the camp fire, or drive over to the supper. Bring somebody with her. And Memorial Day, we always marched on Memorial day. Well she'd be up the cemetery when we got there, in the car, with a car full of coke or something, cookies. And she was, I'm sure she liked it.

Y: Yeah. Well you spent your whole life in Lawrence. And you saw all these changes took place starting let's say from 1915, so and so. And we are now in 1988. And what is your vision of the future? What do you think Lawrence looked like in 10, 20 years? There any such uh (--)

E: No, I don't really. Whereas if I consider it I, I uh, I'm usually optimistic I think, but uh, I've seen some of my worst kids turn out to be the best. You know, it helps me to understand the kids at the present age. They came out well and the new kids will come out well. Not always, but I look at Lawrence, and I shouldn't say it, I don't know, but I, I don't see much chance of Lawrence coming back much. Uh, I wouldn't want to say that, don't quote me. I don't want to say that, because I'm no judge. I have no (--)

Y: No, no, that is your personal opinion. You know, you are, you are not um, (--)

E: I know I'm not qualified, but (--)

Y: I'm not either.

E: But big stores like Russem, oh, they took over several stores, and they were, they were Jewish and prosperous, and fine people. Well last year they went out. It wasn't profitable. We had a fine restaurant right in the heart of Lawrence. Wonderful. I used to go with my wife. We'd go two or three times a week, we'd go to dinner there, or supper at night. We knew all the girls. We knew when they were going to be married and we gave them a present. It was just like

a family.

Y: Which one was it?

E: Morin's. (Y: Morin's?) Yeah. It's from the corner where the Bay State building is, a few stores up. I think it's closed now. I'm not sure.

Y: I don't see, I did not notice any um, restaurant. Maybe it is there, maybe it is not.

E: But I don't, I haven't been downtown as much. But uh, that was (--)

Y: M O R A N ?

E: M O R I N S .

Y: I N S ?

E: And they were there for years. And I used to have, pin some hop on that. Good restaurant. People would be glad to go there, or even come from a distance to go to a Restaurant. Well when that went too, I think it's gone. That fed my fears. That we ain't got much left. We used to have Sears and Roebuck, a big store. Now that's vacated some years ago. They're all out in the mall now, Sears and Roebuck. But before that we had a pretty good size store here, several floors. And uh, we had Sutherland's, the heart of Lawrence. And a women's, well men's, everything. What do they call them? (Y: Department Store?) Department store. They had everything, three or four floors. Prosperous looking. Well they went out. Other good stores. And you'll ride along and you'll see, especially on the lower end of Essex Street, there's a lot of vacancies there. Although some money goes back, they're fixing up some of the things. But of course, some of those things on Essex Street, they're made, they're building big apartments. Condominiums like, down on Essex Street out of the old buildings that have no further use. Good idea. But it didn't, those days weren't helping. Well they were helping, but they weren't helping Essex Street to be what it used to be. I can't, in my small mind I can't see, I can't see that it's going to get better, or it's going to recover that much. You'd go to the mall, hundreds of stores, there's probably 150 stores in the Methuen Mall. Rents are expensive, but I think people would like to go to where there's other people. I think people beget people. It's the same with my troop. We were a prosperous troop. We went, they supported us financially and lovingly in every way, while other churches only had a few that came to us. We were, we were going. People join things that are prosperous and vigorous. And I think, So I really, on Essex street, what do I know. They still have a Chamber of Commerce that takes care of those things. And I have faith in them. But I don't know that much. And so(--)

Y: What do you think about the computer companies, Honeywell and Digital, Wang, and uh, do you think they would bring some kind of vitality to (--)

E: Well they've been here awhile. See, they're not new. They've been here awhile. I don't know much about. I'm aware of where Wang was, and I don't know. We were, Western Electric. That really saved us. Textiles were gone. We had the greatest textile center in the world. The most

number of looms in the world. And now there isn't a loom left. Absolutely ignorant. I could see where some of these place like Western Electric would come in here, because we had all these (--) There were people who were regiment, not regimented, but people were used to working and doing things. They had a field of thousands of people here, and they could call on the best. A lot of my friends from the textile, they went into there, and they did well. They were trained, intelligent people and they did very well with, with Western Electric.

Y: Yeah, (E: but I don't see anything) right.

E: ... from them now, I think they've already reached their pinnacle. I don't know anything. No knew outburst, or(--)

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